

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND FEROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW, Editor.

THE PREACHER.

ORIGINAL SERMON.

BY JACOB WOOD.

TEXT. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come."—John viii. 21.

These words were addressed to the "lost sheep of the house of Israel," and are strongly significant of their obstinate rejection of the Messiah, and their consequent exclusion from his presence. Jesus here signified to the Jews that he should soon leave them, go beyond their reach, where they would have no power to apprehend him; and although they might seek him as the Messiah in their troubles, they would nevertheless perish in their sins. This was an awful prediction of their impending, forlorn and miserable state, in consequence of rejecting Christ; and yet they did not understand it. They queried among themselves what could be his meaning. Whether he was about to commit suicide, or was going to teach the dispersed Jews among the Gentiles. They appear, in fact, to have been totally ignorant of this meaning in the declaration.

Since, then, those who first heard this saying of Christ, did not understand it, it would not be surprising if some do not understand it now. This I take to be a fact.

Many, in these days, are as erroneous in their opinion of this text, as the Jews were themselves.

It is frequently brought forward to support the doctrine of endless misery. Many of the advocates of that doctrine, really think that it is irreconcileable upon any other hypothesis. But, if I can form any just notion of the meaning of language, this doctrine is totally foreign to the passage. The manner in which the passage is usually rehearsed, is thus: "If ye die in your sins, whither I go ye cannot come." That this is the form in which it is generally repeated, both from the pulpit and in private, I appeal to the recollection of all present. Now, that this form of words conveys an essentially different sense from the text as it stands, and that the text does not afford the least support to the doctrine of endless misery, I think I shall be able to make appear in the sequel of this discourse.

In the first place, let us seek for the sense of the text. In doing this, we must inquire for the occasion of its being spoken. This we will now attend to.

"Then said Jesus again unto them." By this we learn that he had said the same, or something similar to them before. By turning back to the preceding chapter, we there find the first instance. It reads as follows: "The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then Jesus said unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come."

Here we learn the occasion of these words being spoken. The Jews sent officers to apprehend Jesus. This occasioned him to say what followed. What he evidently meant to say to them was, that he should soon be out of their reach, where they could not send officers to take him. In this he doubtless alluded to his change of worlds; for, he says, "then I go unto him that sent me." "Then," says he, "ye shall seek me, and shall not find me, and where I am ye cannot come." What was the reason they could not find him, and could not go where he was? The answer is obvious; because he should be in another world, and they in this world.—He had no allusion to their spiritual and eternal state beyond death. His whole design, as it appears from the occasion of his speaking, was to tell them, that he should soon be out of their reach, where they might seek him in vain, or send officers to take him. This is the manifest sense of the words in the first instance of their occurrence.

But our text may be supposed to carry an additional sense. In that he says, that they should "die in their sins." This is all in which the two instances differ. But this does not alter the sense of the other expressions, which are alike in both passages. The reason why they would not be able to go where he was going, was not on account of their dying or perishing in their sins, but because he would be in one state of existence and they in another.—While he remained in this world, they could find him, and he where he was. But after his resurrection, the case was different. They could neither find him, nor be where he was. This is the sole ground of their being separate from him, according to both passages.

"And shall die in your sins." If Christ had meant this to be the ground or reason why the Jews would not find him, and he where he was, why did he not state it thus? If he had said, as people generally use the words, "And if ye die in your sins, whither I go, ye cannot come," the case would have been very different from what it is

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now. If he had said thus, it would evidently have made their dying in their sins, or not, a matter of condition about finding him and going where he was. But there is no such condition mentioned or implied in the text. He declares absolutely and without any reserve, that they should not find him, nor go where he was. The reason why he was thus absolute has already been assigned, which is, that they would be in this world, and he in another.

He however tells them, that they should seek him, and should die in their sins. In a verse following our text, he says, "I said, therefore, unto you, 'That ye shall die in your sins,' for if ye believe not that I am he, ye shall die in your sins." Jesus well knowing that they would not believe that he was the Messiah, absolutely predicted that they would die in their sins. This probably alluded to their destruction by the Romans. They literally died or perished in their sins, that is, as is abundantly represented by our Saviour, for their disobedience in rejecting him. At this time they eagerly sought after him. In the time of their siege by the Romans, they were hourly looking for, and expecting the appearance of their Messiah, for their deliverance. Then was fulfilled this saying of Christ, "Ye shall seek me, and shall not find me." They had crucified the Messiah of the prophets, and now in their troubles, they were left to seek him in vain. Thus they died, or utterly perished in their sins.

I have now given you what I conceive to be the just sense of the text, and it is left to your judgments to test its correctness. I shall next proceed to take a different view of it. But before I do this, I would have its most proper sense well impressed on your minds. I will once more briefly repeat it, that you may bear it in recollection. The occasion of our Saviour's uttering the words of the text, was on account of the Jews sending officers to apprehend him. His meaning was to tell them, that in a short time he should be out of their reach, where they might seek him in vain, or attempt to come to him. He tells them, that they would die in their sins, not as the reason why they could not follow him, but as a consequence of their unbelief in him as the Messiah.

This I leave with you as the only just and proper sense of the text.

I will now notice the words in a different view.

"Ye shall seek me, and shall die in your sins." Can they ever be restored if they die in their sins? In answer to this, I have only to say here, that it presents only a common case. If others may be restored who die in their sins, there is no doubt but that the Jews may. This will readily be granted. The question then is, can any of mankind who die in their sins, ever be restored? The answer to this is reserved for the concluding part of our discourse.

"And whither I go ye cannot come." How can this expression be reconciled with the doctrine of universal restoration? In answering this question, I wish you to bear in mind, that these words were addressed to the Jews. They apply to them, and them only. Many people are in the habit of applying these words promiscuously to all who die in sin. But this is erroneous. They only relate to the Jews. I am then to see how those Jews, to whom our text was addressed, can ever be restored.

"Ye shall seek me, and shall not find me, and whither I go ye cannot come." Can the Jews ever be saved, while these words remain true?

In the first place, I would observe, that our Saviour used very similar language to his own disciples. In the same Book of our text, 13th chapter, 33d verse, he addresses his disciples thus: "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go ye cannot come; so now I say unto you."

Here is as strong language as that of our text, and to his own disciples. This would have been considered as strong an objection against the salvation of the disciples, as our text is against the salvation of the Jews, had it not been for the subsequent question of Peter, and the answer by Jesus Christ.

Peter, who was always forward in asking questions of his Master, on hearing his Lord make this declaration, said to him, "Whither goest thou?" Jesus answered him, "Whither I go thou canst not follow me now; but thou shall follow me afterwards." Here the whole matter was unfolded. They could not follow him then, though they should eventually.

Now, the difference in the two verses is this; when these words were addressed to the Jews, no one asked Jesus what he meant; but when they were addressed to the disciples, the question was put to him, and he explained himself. Had Jesus been asked, when he said to the Jews that they could not follow him, what was his meaning, he might have given a similar answer as he did to Peter. That is, he might have told them, that in consequence of their disobedience and unbelief, they should be cast off for a season, and therefore could not follow him now; but in the

fulness of time, they should be received. Who knows that this, or something similar, would not have been his answer? At any rate, I appeal to the voice of candor, if it be not unreasonable to conclude, that, because his language is not explained in both cases, we are to affix different meanings to the same form of words? Is this a just method to interpret the language of any speaker or writer? I will present a case for an illustration. A father is about leaving his family, to depart into a distant country in order to purchase and prepare possessions for a final residence. Before leaving home, in discourse with one of his children, he tells him, I am going to a distant country, where you will not see me; then ye shall seek me, but shall not find me, and where I am, ye cannot come.—The child asks him no questions concerning his meaning, and thus the discourse ends without any explanation. Awhile after, the father says the same to another child. The child asks him his meaning, and the father explains himself. I am going, says he, to prepare a place for you, that where I am there you may be also. You cannot follow me now, but shall afterwards. Now, who would be so unreasonable as to conclude, that the father had an essentially different meaning in using the same language to the two children? Or, who would infer, that the first child with whom he discoursed, would never follow his father, because he did not explain himself to him as he did to the other? I am confident that no person of common understanding would draw this conclusion. No man of candor would say that the language of the father meant any more in one instance, than it did in the other. The probable reason why the father did not explain himself to both children alike, or in a similar manner, is because the one asked him, and the other did not.

This is the way in which men would reason in the above case, and, in fact, in all similar cases. But the Bible, in order to make out some favorite doctrine, must have no analogies, no reason. However, my hearers, my confidence in your intelligence and candor is such, that I firmly believe that you will see the propriety of this reasoning. I have presented you with a fair similitude of our subject, and I think, also, with a just rule for the proper understanding of any doubtful phraseology.—When we hear any speaker make use of any particular expression, ~~it~~ does not explain it, and afterwards, makes use of the same expression, and ~~does~~ explain it, we have a right, and we ought to understand them both according to his explanation.

You can easily apply this to the point at issue. Jesus Christ said to the Jews, "Ye shall seek me, and shall not find me, and whither I go ye cannot come." No questions were asked him of what he meant by this expression; and accordingly, it was left unexplained. Afterwards, he used the same expression to his disciples. One of them asked him his meaning; and he explained himself by saying, that they could not follow him *then*, but should *afterwards*, or eventually. Is not this a parallel case with the one which I have presented of a father, &c.? Does it not, also, come under the rule which I have laid down, to understand any doubtful expression of a speaker? I think the case is obvious, and needs no further illustration. We have a right, and according to any just rules of interpretation, it is our *duty* to understand the words of our Saviour to the Jews and to his disciples with like limitations. That is, that neither of them would follow him *immediately*, but both would *eventually*.—We will now see how far this construction is authorized by other portions of scripture. We are now to seek for passages which signify that those Jews, to whom our text was addressed, shall eventually be restored. Are there any such passages? Read the denunciations against this people in the 23d chapter of St. Matthew, and, at the close of the whole, the following: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." This is repeated with a trifling variation, by St. Luke. The two last verses in the 13th chapter of his gospel read thus: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Here is a plain declaration that a period shall arrive, when the Jews, the people to whom our text was addressed, shall believe in the Messiah and hail him blessed. No language can be plainer than this to the purpose.

But there are two objections to this use of the words. The first is, that it does not

sceptre. "All things are delivered unto him of his Father," and "the pleasure of the Lord shall prosper in his hands." His blood is shed for all, and its power is sufficient to "cleanse from all sin." No power is able finally to stop his progress, or defeat his designs. Like a mighty warrior, he will go on conquering to conquer, until sin and death shall be vanquished, his foes laid at his feet in humiliation, and the ensign of the cross shall wave over the whole intelligent dominion of Jehovah.

In view of this stupendous counsel of God's wisdom and grace, well may we exclaim in the language of St. Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "For of him, and through him, and to him, are all things; to whom be glory forever. Amen."

[From the Christian Mirror.]

A TRUE STORY.

About the close of the last, or the beginning of the present century, there lived in Boston a man, the initials of whose name were A. B.

This man, as is not uncommon now a-days, failed to pay his debts—obtained a settlement with his creditors, and was discharged on paying some portion of what he owed.

Sometime after, he left the country, and was absent several years in the prosecution of a second scheme of commercial enterprise. At the end of this period, he returned, rejoined his family, and immediately after invited all his former creditors to dine with him. The invitation was accepted—the guests assembled—the table was set—the dinner soon made its appearance, and each was welcomed to the board.

But on turning over the plates, (which were placed bottom upward,) the attention of each man was drawn to a slip of paper, left bare by the moving of his plate—a second glance discovered it was addressed to the reader—the words were few, but full of meaning and pathos—the dinner was for a moment forgotten—a glance from each towards others discovered his own, and revealed his neighbor's surprise—the next moment as by magic conveyed each paper to its owner's pocket—for reader, it was not waste paper, nor did it contain a mere compliment unless you spell the word without an *i*.—In short, each man received a check on a Bank, which was duly honored; and which proved to amount to the principal and interest of the whole balance of his debt.

What effect this incident had on the dinner; as a feast to the body, we know not; but the effect upon the meeting, as a "feast of reason, and a flow of soul," in affording a *feeling* contemplation of an honest man, we leave the reader to imagine.—Compared to the nature of this enjoyment, what can the possession of mere wealth afford, especially that which has been procured or increased at the expense of integrity? or retained after a discharge for a partial payment, when the debtor subsequently became able to pay, because the law can demand, and selfish reasonings and an unjust feeling, will yield no more. It is not known, whether at the time of settlement, or at any other time, this debtor had said, (as many debtors have said, and have forgotten,) that notwithstanding his discharge if ever able, he should pay the remainder of his debts, or whether he had any thing left after making this total payment—but he had freed himself from the shackles of self, and as regarded wealth, the prison wall views and feelings of him who is shut up in the dungeon of exclusive self.

Reader, thinkest thou not, this was a wise and happy man? that he raised the moral feelings of the community—honored his country, and one great precept of the Saviour? and that such happiness as this, was cheaply purchased at the price of earthly wealth? If ever placed in similar circumstances, then go and do likewise.

We find the following notice in an Eastern paper [Me.] paper:

"Rev. Francis W. Emmons, of this town, has been commissioned by the Governor to solemnize marriages."

It may tend to the well being of the public to have particular Rev. gentlemen appointed to solemnize the ceremony; but the lawyers have decided that marriage can be *perpetrated* without help of justice of clergymen.—U. S. Gazette.

The late President Adams is about to erect a white marble monument to the memory of his parents. It is to be surmounted with a bust of his father, and placed within the new meeting-house at Quincy.

We most heartily forgive that attack which affords us an opportunity of reaping a splendid triumph. A wise man will not sally forth from his doors to cudgel a fool, who is in the act of breaking his windows, by pelting them with guineas.

One of the greatest instances of cruelty is to require what you condemn.

CHRISTIAN INTELLIGENCER.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, OCTOBER 23.

PENOBSCOT ASSOCIATION.

We do not recollect ever to have been present at an Association which was more interesting and refreshing than that held in Dexter last week. If we could always see as much zeal and engagedness as were there manifested we would never again complain of a want of those virtues amongst our brethren. The country in that region is new and thinly settled, and we did not expect to see many ministers, delegates or hearers on the occasion. But so far were our expectations in this respect from being realized, that we found one of the largest Councils and Congregations that we have ever seen. The Council consisted of nearly fifty ministers and regularly returned lay delegates—some of the latter travelling sixty miles to be present on the occasion. Their zeal in this case is worthy of all praise, and at the time was a subject of peculiar joy and gratification. The number of hearers was so great that the new Universalist Meeting House which was dedicated on the first day of the session, and which is large, did not furnish room enough to accommodate much more than two thirds of those present.

The public services and the business of the Council were interesting. On the first forenoon the Meeting House was dedicated. Then followed the usual Association exercises; and on the last afternoon, our worthy brothers J. W. Hoskins and B. Bursley were publicly ordained to the work of the ministry. During the Association five new Societies in that neighborhood were received into fellowship. A more particular account of the Proceedings will be found in another column of this day's paper.

The Society in Dexter received us with unusual demonstrations of christian kindness. Liberal provisions were made for all who were present on the occasion. Our friends there will long be remembered by those who were present, with gratitude. What is equally as worthy of remark and commendation is the fact, that our Baptist brethren kindly opened their doors and received us with christian liberality. Such treatment from our religious opponents is so unusual, that it deserves to be specially noticed.

The Society in Dexter which has erected a new house of worship are entitled to great praise for their zeal and patriotism. May they be abundantly rewarded for this and all their other works of virtue by Him in whose cause they are engaged. Dexter is the residence of our worthy Brother Frost. He preaches stately to our friends in that place.

If our brethren in other parts of Maine need to be stimulated to exertion, we would point them to the examples of the Society and Association in Dexter, hoping their influence may not be lost.

MORE LABORERS.

It gives us pleasure to say that two young gentlemen of promise—Br. CHARLES LEADBETTER, of Concord, and Br. GEORGE CAMPBELL, of Charlestown, Maine, have recently commenced laboring in the ministry of universal reconciliation. They were present at the Association in Dexter. Their literary attainments are highly respectable and their christian reputation above suspicion. Br. Campbell has been a Student in the Maine Wesleyan (Methodist) Seminary at Readfield. We rejoice to see that Seminary send out some ministers of truth.

NEW SOCIETY.

A friend in Hiram, (Me.) informs us, that “a number of citizens of Brownfield, Hiram and Denmark, feeling it a duty incumbent on them, openly and manfully to expose the cause which teaches the universal salvation of mankind; in a word, to ‘hang their banner on the outer wall;’ on Saturday the 10th inst. met at the house of Col. Tyler to effect their object. Accordingly a Chairman and Secretary were chosen: likewise a Committee of nine, (three from each town,) and a Corresponding Secretary. The duty of the Committee is to obtain donations and expend the same in procuring a suitable man to preach in regular rotation in the three towns. The amount of subscription in their hands was found to be one hundred dollars.”

The Corresponding Secretary, who writes us, wishes us to advise with our friends there as to a suitable person who can be engaged to preach to them. We have accordingly written the Secretary on the subject. “They wish to obtain—unless the terms should be too exorbitant—a man of talents; correct in his deportment; who shall teach opposing denominations with christian candor; one who shall at least gain the respect of candid opponents.”

PORTLAND SOCIETY.

A letter from Portland, written during our absence last week, informs us that Rev. WILLIAM I. REESE, of West Bloomfield, N. Y. has received and accepted the invitation of the Universalist Church and Society in that place to become its Pastor, and that his engagement will commence November 1. It gives us peculiar pleasure to be informed that a successor to our late Br. REESE is obtained. We have no personal acquaintance with Br. REESE; but from what we can learn, entertain a belief that he will be useful to that Society and a valuable friend to our cause in this State. That the connexion may be mutually pleasant and profitable, is our fervent prayer.

DEDICATION.

On the 8th inst. the new Universalist Meeting-house in Sandy Bay, Gloucester, Mass. was solemnly dedicated to the service of Almighty God. Public exercises were as follows: 1. Voluntary. 2. Reading selections from the Scriptures, by Rev. O. A. Skinner, of Woburn. 3. Introductory Prayer, by Rev. E. Leonard, of Squam Parish, in Gloucester. 4. Hymn. 5. Dedicatory Prayer, by Rev. Fayette Mace, of Strong, Me. 6. Dedicatory Hymn. 7. Sermon, by Rev. Thomas Jones, of Gloucester, from Isaiah xlii. 6. 8. Concluding Prayer, by Rev. L. Willis, of Salem. 9. Anthem. 10. Benediction.

The day was very pleasant, and the services performed to acceptance in the presence of at least one thousand hearers.

The building is 60 feet long by 42 wide—built in the gothic style, and having 70 pews on the lower floor. The expense of the building, including land, &c. was \$4250.00.

This makes the third Universalist Meeting-house in the town of Gloucester. The Rev. T. Jones has been settled over the Society at the Harbor twenty-five years. The Society at Squam was formerly orthodox, and their present pastor Rev. E. Leonard was settled over them many years ago as a Calvinist. Soon after his settle-

ment he and his Society became converted to Universalism, since which time he has continued in the same place an able advocate of Universalism. Rev. Fayette Mace, we are happy to learn, is engaged to preach for a season to the third Society, whose Meeting-house was dedicated as before noticed.

NEW PAPER.

We learn from the Wilmington *Liberalist*, that a paper to be devoted to the cause of Universalism is about to be established in Columbia, South Carolina. It will be edited by Br. S. J. McMorris. We wish it great success.

(3) We had not received the account of the Dedication of the new Universalist Meeting-house which took place in Green's day before yesterday, when our paper went to press. We shall no doubt be furnished with it in season for our next.

ANOTHER SUICIDE.

We learn from a communication in the last *Trumpet*, over the initials, “W. S. B.” that Mr. Samuel Martin, of Whitingham, Vt. put a period to his existence on the 3d inst. by cutting his throat with a razor. “He was a member of the Baptist church in that town, and a warm advocate for the doctrine of endless misery in opposition to the milder system of Universal Benevolence believed by many there.”

SENTINEL & STAR IN THE WEST.

We have received the first number of a new Universalist paper of the above title, recently commenced in Cincinnati, Ohio. It is a large sheet, folded into eight pages, elegantly printed on good paper and published every Saturday at two dollars per year if paid in advance; two dollars fifty cents, in six months; or three dollars at the end of the year. Its editors are Rev. J. Kidwell, Rev. J. C. Waldo and Rev. S. Tizard. We hail it as a star of no ordinary brilliancy and magnitude. Relatively situated, it is far in the West; but not so far we trust as to decline or go down during the present generation. The matter in this number is serious and profitable. We shall make some extracts from it before long.

Now we think of it. So far as its usefulness is concerned, the patronage of a paper ought not to be unfavorably effected by the place where it is printed. A periodical published in Cincinnati may contain matter as interesting to readers in Maine as if it were printed in Portland. True, it takes a fortnight for it to arrive here; but a religious paper, which is not depended upon for the current news of the day, is as useful fourteen days after the printer has executed the work as in two. We believe there is an improper and a hurtful prejudice prevailing on this subject. Some think more of the place where the types are set up, in estimating the value of a paper of this kind, than they do of its contents. This error operates hardly, and, as we think, cruelly upon some of the most useful papers we have. Their editors may write in the eloquence of angels. Their remarks may be reasonable, pertinent and proverbially instructive: But no matter for all this. Their papers are printed a great way off, or in some obscure part of the country, and these circumstances render them undeserving the patronage of the public. We could mention some such papers. The doing so, however, might be thought invidious, and we forbear.

It will give us pleasure to forward the names of subscribers to the “Sentinel and Star in the West”—as it will also to encourage all our brother editors not located at so great a distance from us.

N. B. We would thank the editors of the *Sentinel* to do up the paper which they send us, in a strong wrapper and direct it legibly to the “Intelligencer, Augusta, Me.”

NORTHERN ASSOCIATION.

The Northern Association of Universalists met in Williamstown, Vt. on the 6th inst. Br. J. E. Palmer was Moderator and Br. T. J. Sawyer, Clerk. One new Society was received into fellowship, two preachers—Br. Joseph Bradley and Josiah Gilman, were ordained, and Br. Elijah Smith licensed to preach. A Constitution was presented and adopted. Fourteen ministers and seven delegates were present. Four Sermons were preached, by Brs. J. Bradley, R. Bartlett, J. Ward, and W. Bell. The Circular letter was written by Br. T. J. Sawyer. It is one of unusual excellence. The next meeting of this Association will be held in Williston, Vt. on the first Wednesday and Thursday in October, 1820.

PULPIT CALUMNY.

We are informed that a young orthodox preacher by the name of May, who studied his lessons at the Bangor school and now lives in Winslow, preached in Mr. Thurston's meeting-house in Winthrop a week ago last Sabbath, when and where he took occasion to pour out his gall and wormwood on the head of Universalists, traducing their characters, and even calling one if not more of the most respectable citizens of Winthrop, believing in Universalism, by name! in his—we should not speak correctly to say—Sermon!—Will these men never be done calumniating their betters? Have they yet to learn that misrepresentation and abuse on their part are miserable arguments in favor of their superior sanctity and moral worth? Do they not know that such conduct may yet provoke those whom they vilify to tell some tales about their own brethren at which even they must blush?

We know of no place where orthodoxy reigns with more intolerance than in Winthrop. It is a pleasant town and contains many intelligent and valuable citizens; but by some means or other the power of orthodoxy has been made to press heavily upon it. Br. Wood had an appointment to preach there a week ago last Sabbath; but no place could be allowed him to deliver his discourse in during the day, and he was obliged to repair to a meeting-house out of town! The Methodists there are as unaccommodating as the Calvinists. Their house was built in part by Universalists; but on the occasion of Br. Wood's preaching there, they would not allow him to occupy the desk.—In the evening, however, he preached in the village school-house, which was full to overflowing, while the Methodist house, close by, had but a very few in it. We have some reason to believe, as we fervently hope, that our friends in Winthrop will not always consent to be depressed, and deprived of their rights. The treatment towards Br. Wood, we understand, has awakened a spirit, which we trust will never submit to further encroachments on their rights and privileges. It is now in contemplation to erect a Universalist Meeting-house in or near Winthrop village. We pray that this may be done; and that the friends of truth and religious liberty there may take a firm and unyielding stand in defence of their principles. God grant them zeal and union and success.

Adjourning.

THE “EPISCOPAL” CLERGYMAN.

It having been denied in this place that the person who abased his daughter in Winchester, Connecticut, was an Episcopal clergyman, and we having stated this denial for the consideration of the editor of the *Hartford Inquirer*, justice to the subject requires that we now copy the following from the last number of the *Inquirer*. We regret that the denial made in this place does not prove to be well founded.

In reference to our statement of the outrage committed by the Rev. Mr. Griswold, upon his daughter for essaying to attend a Universalist meeting, Br. Drew, of the “Christian Intelligencer” mentions that “it is denied that Mr. Griswold is an Episcopal Clergyman,” and appeals to us for confirmation.—That he was an Episcopal Clergyman at the time the outrage was committed, and is now, we believe, disputed by no one in these parts. He was the settled minister of the Episcopal Church in Great Barrington, Mass. for a number of years, and is a brother of Bishop Griswold. Some few years since, he removed from that place, and was, as we understand, regularly dismissed from the society in that town. At the time of the unhappy circumstance alluded to, he resided in Winchester, in this state, and officiated in a church in that vicinity. He was not, we believe, under ecclesiastical censure, his name was enrolled among the Episcopal Clergy, and we have heard of no proceedings by which he has been deposed from his clerical standing, or suspended from the exercise of his ministerial functions in that church. We certainly meant no reflection upon that church, or upon its Ministers or members, in the statement of facts which we gave, after they had been fully exhibited in a court of justice, and circumstantially related to us by a very respectable Attorney, who was present at the trial; and by whom we have since been assured that the account we gave was literally true, and without exaggeration.

We rejoice to find that Judge Story is aware of the tricks which the orthodox practice to take advantage of the weakness and fears of the sick to wrench their property from them for the purpose of enriching their sectarian establishments. The following is extracted from his Address lately delivered in Cambridge on the occasion of his being inaugurated Dane Professor of Law.

A duty, not less common, or less interesting, is the vindication of innocence against private injustice. Rank, and wealth, and patronage may be on one side; and poverty and distress on the other. The oppressor may belong to the very circle of society, in which we love to move, and where many seductive influences may be employed to win our silence. The advocate may be called upon to require damages from the seducer for his violation of domestic peace; or to expose to public scorn the subtle contrivances of fraud. The ardour of youth may have been enshrouded by cunningly devised counsels to the ruin of his estate. The drivelling of age may have been imposed on to obtain a grant or a will, by which nature is outraged, and villainy rewarded. Religion itself may have been treacherously employed at the side of the death-bed to devour the widow's portion, or plunder the orphan. In these and many other like cases, the attempt to unravel the fraud, and expose the injury, is full of delicacy, and may incur severe displeasure among friends, and yield a triumph to enemies.—But it is on such occasions, that the advocate rises to a full sense of the dignity of his profession, and feels the power and the responsibility of his duties. He must then lift himself to thoughts of other days, and other times; to the great moral obligations of his profession; to the eternal precepts of religion; to the dictates of that voice, which speaks within him from beyond the grave, and demands, that the mind given by God shall be devoted to his service, without the fear, and without the frailty of man.

MINUTES
OF THE PROCEEDINGS OF THE
PENOBSCOT ASSOCIATION.

The Ministers and Delegates composing the Penobscot Association of Universalists, assembled in Dexter, at the house of Dr. G. M. Burleigh, on Tuesday evening, Oct. 13, and after uniting in prayer with Br. S. Stetson, organized the Council by choosing,

Br. WILLIAM FROST, Moderator.
Br. BARNABAS BURSLEY, Clerk.

Appointed Brs. Drew, Hoskins and French a Committee to make arrangements for the public exercises, and adjourned to meet in the school house on Thursday morning, 8 o'clock.

Thursday Morning.
Met according to adjournment and united in prayer with Br. Z. Thompson.

1. Examined the credentials of Delegates and read letters from several Societies.

2. Chose Brs. Wm. Frost, John Bates and Samuel Lancey a Committee on Fellowship and Discipline for the ensuing year.

3. Voted to receive the newly organized Societies in the respective towns of Sangerville, Parkman, Solon, Brighton and Freedom and vicinity, into the fellowship of this Association.

Adjourned to 4 o'clock, P. M.

Met agreeably to adjournment, and

4. Chose Brs. S. Stetson, S. Brimblecom and F. A. Hodson a Committee to receive requests for ordination, with instructions to Report whether it will come constitutionally within the power of this Council to confer ordination in any of the cases presented for consideration. Subsequently this Committee reported, in substance, that this Association could not confer ordination on any candidate, unless such candidate had the recommendation of the Society or Societies with which he labors, and the approbation of the Standing committee of the Maine Convention. It appearing that Brs. James W. Hoskins, of Hampden and Barnabas Bursley, of Sangerville, had such recommendations, it was accordingly determined by the Council to ordain those brethren to the work of the Christian Ministry.

5. Chose Br. B. Bursley Standing Clerk of this Association.

Thursday Morning, 8 o'clock.
Met according to adjournment and united in prayer with Br. A. A. Richards.

6. Voted to accept the Report of the Committee on Discipline, and that the following be published with the Minutes.

Whereas certain unfavorable reports have been in circulation respecting Rev. John B. Dods, of Union, we the subscribers being appointed a Committee to inquire into the sub-

ject, do state, that after a faithful investigation we are fully satisfied that he is free from all criminality relative to the charges brought against him.

WILLIAM FROST, Committee of Discipline for the Penobscot Association of Universalists.

8. Appointed Brs. J. W. Hoskins, B. Bursley, S. Lancey, G. Campbell and J. Moulton, a Committee to report a list of delegates to represent this Association in the next Maine Convention.

Subsequently the Committee reported the following names, which were accepted. Gen. J. Herrick, Hampden; Amariah Mero, Union; S. Lancey, Esq. Palmyra; John Bates, Esq. Dexter; Capt. Benj. White, Montville; Dr. Benj. Flint, Charlestown; Joshua Stockwell, Esq. Eddington; William Campbell, Sangerville, and Daniel Merrill, Levant. Delegates. J. C. Glidden, Freedom; J. H. Tilton, Charlestown; A. S. Patten, Dover; Hon. S. French, Dexter; A. F. Hall, Wiscasset; N. C. Davis, Palmyra; Moses Hodson, Esq. Levant; S. Pingree, Esq. Parkman, and E. Haskell, Guildford, Supernumeraries.

9. Voted, That Br. W. Frost fix upon the time and place of the next meeting of this Association.

10. Voted, That the thanks of this Council be presented to the First Universalist Society in Dexter, and other friends in this place, for the cordiality and Christian liberality with which we have been entertained during this meeting.

11. Voted, That the Clerk prepare the Minutes of the Proceedings of this Association, and forward them to the editor of the Christian Intelligencer, accompanied by a Circular Letter, for publication.

Adjourned, sine die,

WILLIAM FROST, Moderator.
BARNABAS BURSLEY, Clerk.

ORDER OF PUBLIC EXERCISES.
Wednesday Morning.

DEDICATION.

1. Voluntary, by the Choir.
2. Introductory Prayer, by Br. S. Stetson.
3. Reading Selections from Scripture, by Br. F. A. Hodson.
4. Original Hymn, composed by Br. J. W. Hoskin.

A DEDICATORY HYMN.—GEN. 28, 17.

[L. METRE.]

As Jacob journey'd o'er the plain,
Night spread her sable curtain round;
He sought repose; nor sought in vain,
Though rude his couch and hard the ground.
He dream'd and lo! the heavens on high
Were open'd to his mortal view;
A ladder reach'd from earth to sky,
And heavenly hosts around it drew.

High o'er the topmost round was seen
The Lord of Abr'am—Isaac's God—
And angels went and came again,
Obedient to the word.

“Hark! hark! ‘tis God who speaks—give ear.”
The cherub veild—the angels bow'd—
The Patriarch kneel'd in holy fear,
And God the blessing thus bestowed.

“I am thy God! Thy seed shall spread
From north to south, from east to west;
Possess the living—rule the dead;
And all the race of man shall bless.”

The voice was hush'd—the vision fled—
The Patriarch gaz'd in wonder round—

“It is heaven's own gate,” at length he said,
“‘Tis God's own house and holy ground.”

“This place to thee I dedicate;

This sacred altar here I raise;

Here let thine holy presence wait,

proofs of the goodness of God. Let them consider how much depends on a clear illustration and perception of the goodness of God, and then determine what course true wisdom requires them to pursue. It is not impossible but their views would meet those of your friend.—I am, Dear Sir, Yours, very affectionately

SAMUEL BRIMBLECOM.

[For the Christian Intelligencer.]

CAMP MEETING DIVINITY.

MR. DREW.—As the progress of truth, wherever found, is cause for rejoicing, permit me to communicate the information of its advance among some of our Methodist brethren. At a Camp Meeting in Paris, on the 27th of Aug. last, Elder Streeter discarded the doctrine of a *local* hell in the most plain and positive manner. I never heard the idea of a *positive* future punishment rejected in more decided terms than by him; and he even proceeded to ridicule some of the attempts which have been made to determine in what part of the Universe it was situated. So far is well; but he was extremely careful not in the least to diminish the horrid idea of suffering in that state. After reciting some of the threatenings which he supposed to relate to the subject, he observed that the language of these passages was figurative, and as a figure could never equal the reality, so these statements, though as strong as language could be, bore no proportion to the real sufferings of that condition; no more in fact, than the shadow does to the substance by which it is produced. He proceeded to argue that the sufferings of that state would consist in horror of conscience, and the reason of their intensity would be the fact that the sinner will be in the *immediate presence of God*. How this last idea can be reconciled with the language which he supposes to be used in relation to it, I must leave for him, or some one else to determine. For instance, "Depart from me, &c." "from the presence of God, and from the glory of his power," &c. Or how this can be consistent with the language constantly used by his brethren concerning the state as well as the *place* of supposed future sufferings, I cannot imagine. But however this may be, I rejoice that he has made one advance in the path of truth, and I hope the influence of the same light which has led him thus far, will soon convince him that in the dispensation of the fulness of time God will gather together all things in Christ; and I pray that the exhibition of this doctrine before his brethren may convince them that they have not yet arrived at perfect knowledge, and as they have heretofore held some errors they may be persuaded to examine their system to see if there be not some other objectionable parts.

Toward the close of his discourse, Elder Streeter addressed the audience in language like this—"Hitherto I have spoken to the understanding—I shall now address the feelings, and endeavor to touch the affections, and play upon the passions." I have long been convinced that much of the effect produced at Camp Meetings and "revivals" was caused by the excitement of the "feelings" and "passions" rather than by the influence of reason, but I have never before known one engaged in such scenes as to avow this as the object of his exertions. Let him have the credit of frankness, even though it should be at the expense of the craft. A. F.

[For the Christian Intelligencer.]

RELIGIOUS SOCIETIES.

It is well known that in many places where Societies of Universalists are organized according to the laws of the State, there are other believers who do not join these Societies. This is probably the case wherever there are corporate Societies of our order. Some are conscientiously opposed to the obligation imposed on the members of such bodies; believing that every one ought to act with individual freedom in relation to all religious matters. Other causes perhaps influence many; and thus, for various reasons, there are many men who do not unite themselves to any of our Societies. It is also a fact, as our Societies are bodies corporate, that females cannot be received as members of such Societies; yet it must be obvious to every one who has reflected on the subject, that there are many ladies who have espoused our cause, that are qualified to render it essential service, provided any method could be devised by which their co-operation could be obtained. In consequence of this state of things, when we speak of our Societies and the numbers which they embrace, we are confined of necessity to the numbers included in such Societies, whereas it is generally the fact that there are larger numbers, including both sexes, who do not belong to such Societies. For this reason the statement of the number of members which belong to any Society is no certain evidence of the extent of our cause in the place where it is located; nor is it a just standard by which we can compare our strength with that of other denominations. In consideration of these facts, the Association at Belgrave, as may be seen in their Minutes, took up the subject, and recommended the formation of Societies, not legally corporate bodies, but voluntary associations of all the believers in Universal Salvation, both male and female, as well in places where there are legal Societies, as where there are not. The object of such a measure is to obtain the co-operation of all our strength in the glorious cause of God's universal grace. In many instances, it is probable, greater support could be given to the preaching of the Gospel by such an arrangement, and thus many more be accommodated with the opportunity of hearing the word of salvation. But this should by no means be the only object in such Societies. The promotion of zeal among one another, and an incitement to a Christian walk and conversation, to induce every believer to let his light so shine before every one, that it may be known that we are obedient to the commands of Christ—to excite that love in every heart which is the fulfilling of the law, and constitutes our greatest enjoyment—these should be the motives for such an association. Nothing will more promote our cause—nothing will so surely remove those prejudices which now exist against us, or render us more happy, than a uniform obedience to the precepts of Christ. This then should be our aim; and to the writer, there appears no method of enlisting all our friends in this cause more effectually than that proposed by the Association. Having been present at its session, and presuming that the design of the resolution would not be fully understood

without some explanation, I have hastily sketched my views on the subject, hoping they may be of some service to our common cause.

AN OBSERVER.

[For the Christian Intelligencer.]

POSTHUMOUS SERMONS OF BR. BISBE.

BROTHER DREW.—I learned, some two or three months since, that Sister Bisbe of Portland, was about to publish a volume of her departed husband's sermons; and I have looked for the work, or the prospectus which was to precede it, until I am most discouraged. I hope she has not abandoned her object, for want of patronage; for I cannot believe a fair trial has been made, without sufficient encouragement to warrant the undertaking. I am acquainted with several, both in this State and in Massachusetts, who are looking for this last memorial of Br. Bisbe with much anxiety.

Although death has laid his unfeeling hand upon our worthy Brother; and he has become an inmate of that cold "narrow house prepared for all the living;" still he may speak through the press, to thousands, with that eloquence, which ever breathed and burned through his whole soul; and which cannot fail, to enlighten those who are in darkness; to soften the hard and turbulent heart; and to engage the indifferent and careless, in that great and good cause, which will, I trust, make the universe ring, "in the dispensation of the fulness of time," with God's praise.

Will Sister Bisbe, or some other friend in Portland, give us a little information upon this subject, through the columns of the Intelligencer? My inquiries are, is the work to be published? and when? The answers to these questions would be, I doubt not thankfully received by many besides

AN EASTERN BROTHER.

This is the first intimation we have had of an intention to publish a volume of Br. Bisbe's Sermons. We should rejoice to see it published and would do what we could to encourage and aid its sale and circulation.

[For the Christian Intelligencer.]

FRANKFORT AND THE PREACHERS.

MR. DREW.—I do not come forward at this time to decide on the merits of the question which has been agitated by these gentleman; that I leave to abler hands, or to Mr. Balfour himself. What I wish to say is, that it has given me pain to see so much bitterness and so many uncharitable inuendoes as have been manifested in some of these writers' communications.

"Another Preacher of universal Salvation from Massachusetts" charges Frankfort with not treating his opponent as a gentleman or a Christian. Now Sir, give me leave to say that I consider the bringing this charge a sufficient evidence of the want of Christian feelings on the part of him who brought it—especially when the truth of the charge is doubted as it appears to be by "yet another Preacher."

It is not my business to advise or direct you in the discharge of your Editorial duties; but I should like to be permitted to say that I think all such pieces as are calculated to produce hard thoughts among Brethren should be promptly excluded from the columns of the paper, having a direct tendency in my opinion to injure its reputation.

Universalists, those who believe in the final salvation of the whole world, profess to consider all mankind their brethren, and are (or ought to be) bound together by one common tie of benevolence; but when they descend so far below the dignity of their profession as to suffer any little difference of opinion to interrupt those feelings of benevolence they do an immense injury to the cause in which they are engaged.

The Christian Intelligencer ranks high on the list of periodical publications; it is an able champion of the cause of Truth, and deserves the patronage of every Universalist in the State; and it would be an honor to the denomination to whose interests it is devoted to support it handsomely. I should rejoice to see its usefulness increase; but this will not be the case so long as any thing is admitted to its columns that is not tempered with the spirit of Christian meekness.

A LAYMAN.

If our lay friend were an editor we suspect he would find it a difficult duty to reject every communication from his correspondents which some will not suppose to be untempered with the spirit of christian meekness. We agree with "A Layman" most cordially in his view of the subject, and have always endeavored to act upon the principle which he recommends. But in so doing we have sometimes given great offence to those whose friendship we highly prize. An article to give no offence must be so tame as to offend every one. It is impossible, as we found out long ago, to please every body.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDNER, FRIDAY, OCTOBER 23, 1820.

CHURCH AND STATE TRIAL.

Literally, we have had at Augusta, for a number of days past, a legal trial before the Supreme Court, between Church and State. The action was brought by the State against the Mariner's Church in Portland to recover pay for the granite purchased of the Warden of the State's Prison with which the building was erected. We were not able to be present with the orthodox ministers in Court, but a part of the time during the trial—and this the last part of it—so that we profess not to be thoroughly acquainted with the merits of the case. As far as we are acquainted with the facts, they are these. Some year or two ago a company was formed in Portland for erecting a Church for the use of seamen. It was concluded to erect it of hewn granite and a contract was made with the Warden of the State's Prison to supply the necessary quantity. It was not, as the Trustees of the Church say, delivered in season; and consequently the building was hindered to the injury of the institution. It was finally obtained, however, and the building completed. But on the attempt at a settlement a disagreement arose as to the measurement of the stone; the Trustees contending that the face only should be measured, and the Warden, that the rule of measurement practiced at Charlestown should be adopted, whereby it would amount to nearly double in quantity. The State sued for the excess which this measurement would produce. From what we heard in Court it appeared evident to us, that the latter measurement should be allowed, as the contract originally had reference to the price of the Charlestown stone.

We heard on Tuesday the concluding part of the plea of Mr. Sprague, of Hallowell, in behalf of the Church, and the first part of Mr. Allen's, of this town, for the State. With Mr. Allen's introductory remarks we were particularly pleased. He contended that the Mariner's Church establishment was got up for the purpose of making a speculation under the pretence of religion. There was no more need of a Seaman's Church, said he, than for a brick-layer's Church or a shoe-maker's Church. Sailors, after having been separated from the world by their voyages on the water, should be encouraged to mix with society. They should, or ought to, go to meeting where other citizens went; and not be driven up to or three stories over grog shops, victualling cellars, market stalls and lawyer's offices into a garret where they could see nothing but short jackets and red baize shirts. If people were really serious in their wish to provide for the religious wants and convenience of seamen, they should purchase pews in the several Churches in Portland for their use, where they could attend meeting and hear teachers of their own faith, and not be herded together as if they were not fit to be seen with the rest of their fellow citizens, and compelled to hear a Calvinistic minister and that continually. These facts satisfied him that the benefit of sailors was not the real or only object of the proprietors of the Mariner's Church.

Although death has laid his unfeeling hand upon our worthy Brother; and he has become an inmate of that cold "narrow house prepared for all the living;" still he may speak through the press, to thousands, with that eloquence, which ever breathed and burned through his whole soul; and which cannot fail, to enlighten those who are in darkness; to soften the hard and turbulent heart; and to engage the indifferent and careless, in that great and good cause, which will, I trust, make the universe ring, "in the dispensation of the fulness of time," with God's praise.

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[For the Christian Intelligencer.]

NEW BOOKS.

JUST received by W. M. PALMER and added to his Circulating Library:

Waldegrave, a novel, 2 vols.;

Peace Campaigns of a Cornet;

Sketches of American Character, by Mrs. Hale;

North-American Review, No. 65;

Edinburgh Review, No. 97.

Oct. 22. 43

MARRIED,

In Wiscasset, Capt. Tristram Jordan, of Saco, to Miss Catharine W. Merrill.

In Livermore, by Rev. George Bates, Charles D. Learned, Esq. of Columbia, Mississippi, to Miss Mary Hamlin.

In Georgetown, D. C., Henry Johnson, late Governor of Louisiana, to Miss Elizabeth Key.

In Bangor, Mr. Charles C. Gage, of Castine, to Miss Eliza Harriman, daughter of Simon Harriman, Esq.

In Bucksport, Mr. Anthony W. Pollard, to Miss Harriet Hardy, daughter of Dr. Manly Hardy.

DIED,

In Augusta, Dea. James Page, aged 94, and Dorothy Page, his wife, aged 92. They were both interred in one grave.—On the 18th ult. Mrs. Mercy Willey, formerly of Shapleigh, aged 87.

In Eastport, Mrs. Lunt, wife of Mr. Nathan Lunt, aged 53.

In Falmouth, 15th inst. Mr. Joseph Knight, aged 84.

In Alfred, on the 13th inst. Dr. Abel Hall, aged 66.

In Mobile, Mr. John Randall, a native of Portland, aged 40.

In Bucksport, of consumption, aged 26, William Gibson, son of John Gibson.

In Castine, of consumption, aged 21, Mary A. Vose, daughter of George and Betsey Vose.

In Kingston, R. I., aged 20, Jeremiah Niles, Major in the Revolutionary army.

In Lisbon, on the 30th ult. Mr. William Ames, aged 30. By the death of this worthy man, society has sustained the loss of a respectable member, and the need of an ever constant friend. He has left an affectionate, widow mother, and tender sisters to mourn the irreparable loss of an obedient son—kind, affectionate brother and a liberal provider. Death has previously deprived him of an indulgent father and an endeared brother, but he bore up under the afflictions and trials with a calm serenity and with a truly christian fortitude. He was ever respected for his morality—esteemed for his piety and noted for his honesty and justness in his dealings among men. In short, there are none that can say aught against him. His exit will be long lamented by a large community and especially by his relatives, to whom it is almost insupportable. The loss is truly great,—on him, alone, rested the care of a bereft family. He was a firm believer in the ultimate holiness of all men, and ever lived in accordance with his faith—discharging his duty towards both God and man in a manner truly pleasing. And at last, he retained a pleasing hope of a happy reunion with his friends, together with the whole family of man, and calmly closed his eyes in death.

See grim death, how vainly flinging,

 O'er his brow a solemn gloom;

 Down to dust in silence bringing.

 But fond nature still is grasping,

 Life, poor, feeble life from death;

 Still in pain the victim's gasping,

 Loath to yield the fleeting breath.

 Hark! he's gone, his life is closing,

 Death has conquer'd nature's strife;

 Soon he'll wake from this repose,

 And enjoy eternal life. [Comm.]

NEW BOOKS.

THIS splendid annual, which is said to surpass in beauty and excellence, even for 1820, will be received and for sale at the GARDINER BOOKSTORE next week.

As a very few copies only are ordered, those who wish to procure one will do well to look out in season. Every copy of the Token for 1820 was sold in a few days, and there were many second hand copies sold at Auction at about double the cost of new. Oct. 22.

ROOM PAPERS.

P. SHELDON will receive in a few days,

from the manufacturer, 600 rolls of

ROOM PAPERS, of various prices—which will be sold, wholesale or retail, lower than Boston prices.

Oct. 22.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, October 1, 1820.

REFERENCES.

Messrs. Cran & Cason, & Portland.

Benj. Willis, Esq. & Wiscasset.

Mr. Jos. B. Bridge, & Dresden.

Mr. L. W. Lihgow, & Boston.

Mr. James Bowman, & Gardner.

Messrs. W. R. Balson & Co. & Hallowell.

Mr. E. H. Lombard, Esq. Augusta.

POETRY.

THE TWO HOMES.

"Oh! if the soul immortal be,
Is not its love immortal too?"
Seest thou my home?—Tis where you woods are waving
In their dark richness, to the sunny air!
Where you blue stream, a thousand flower-banks laving,
Leads down the hills a vein of light—'tis there!

'Midst these green hamlets how many a spring lies gleaming,
Fringed with the violet, color'd with the skies,
My boyhood's haunt, through days of summer dreaming,
Under young leaves that shew with melodies!

My home!—the spirit of its love is breathing
In every wind that plays across my track,
From its white walls the very tendrils wreathing
Seem with soft links to draw the wanderer back.

There am I loved!—there prayed for!—there my mother
Sits by the hearth with meekly thoughtful eye,
There my young sisters watch to greet their brother;
Soon their glad footstep down the path will fly?

There, in sweet strains of kindred music blending,
All the home-voices meet a day's decline;
One are those tones, as from one heart ascending—
—There laughs my home. Sad stranger where is thine?

—Ask'st thou of mine?—In solemn peace 'tis lying,
Fur o'er the deserts and the tombs away;
'Tis where I too am loved, with love undying,
And fond hearts wait my step.—But where are they?

Ask where the earth's departed have their dwelling,
Ask of the clouds, the stars, the trackless air!—
I know it not—yet trust the whisper, telling
My lonely heart, that love unchanged is there.

And what is home, and where but with the loving?
Happy thou art, that so canst gaze on thine!
My spirit feels but, in its weary roving,
That with the dead where'er they be, is mine.

Go to thy home, rejoicing son and brother!
Bear in fresh gladness to the household scene!
For me, too, watch the sister and the mother,
I will believe—but dark seas roll between.

HOPE.

Hope still deceived is still before your eyes,
Queen of the sanguine heart and youthful brain.
Her visions fade—she bids new visions rise—
Oh, on they come, still beauteous and still vain,
Dancing and sparkling with a thousand dyes,
Till Mem'ry adds them to her motley train!
Like brightest streams ordain'd their course to take,
Till swallow'd in the mass of some dull lake.

External charm of Hope! behold her bless
Each man according to his different part:
Warriors with glory, lovers with success,
The artist with the gaudon of his art,
All with their pictur'd forms of happiness:
Oh! who would break the bubble to man's heart,
Light though it were, and thin as airy dream,
That bears him on along life's hurrying stream?

MISCELLANY.

PLEASURES OF FAILING.
"I am now, sir, muddly'd in fortune's mott, and smell
somewhat strong of her strong displeasure."—Shak.
speare.

Modern poets have sung the "pleasures of imagination," the pleasures of hope, the pleasures of memory," and Dr. Blackley, or Blackleg, or Blackstone, or Bluestone, or some black or blue name, has inflicted upon the literary world, a "pretty considerable" large volume, entitled, "the pleasures of death," (*pleasures of death?—quere?*) If I was poetically given, I would sing "the pleasures of failing" in good blank verse, but never having drank of the pierian spring, I must be content to "tolerate on the turnpike road" of prose.—I certainly should and ought to have mounted Pegasus on this momentous and interesting subject, but I have an unconquerable antipathy to riding on horseback, ever since I was "tossed into thinner air," by an unruly and mortal horse, which "the enemy" tempted me to bestride.

Our banks, as numerous and as useless as Pharaoh's frogs, by their illiberal system, have destroyed every thing like credit and confidence; and now, like a child that has broken his rattle, they are whimpering and moaning over the ruin that they themselves have occasioned; but "Gallo cares for none of those things" now. "Abi, excessi, evasi, erupi," I have done, I have cleared out, I have made my escape, I have broken adrift from the turmoil of oppressed and ruined trade, from the wreck of factories and the crush of spindles. The banks have determined to follow the maxim laid down in the beginning of the catechism, the first question and answer of which are "What is the chief end of man?" Answer, "To keep what he has got and get what he can," in consequence of which I have been hurled from my tripod at the counting room desk, and compelled to "take my bill and sit down quickly and write fifty" cents on a dollar, and have "signed over" all my property, (a purser's stocking would hold the whole,) for the benefit of those whom it may hereafter concern, from which indignant, bothered and perplexed association, I am exempted by a deed of assignment. This same blessed deed of assignment has invested me with a sort of *noli me tangere* character; it has drawn a charmed circle around me, within the hallowed circumference of which no *creditor* nose dare shew itself; the "shoulder tapping bumblebee" views me much as the dragon viewed the Hesperian fruit, which he had the duty of watching, without the privilege of tasting. I go whistling past my creditors 'with an air of indifference,' and duns of all sorts, colors and sizes, are handed over to the fostering care of my assignees.

Formerly, all my time was taken up in attending to business, trying to get discounts, (compared to which washing a negro white is a hopeful and profitable piece of business,) paying bills, (latterly, a *raro occurreris*,) trying to raise money, (resuscitating another Ezekiel's valley of dry bones is an easy task in comparison,) and finally, examining my bill book whenever I heard of a failure, to ascertain how much I had lost by it. But now quantum mutatis ab ille, how changed from that "Mister Wight," who might occasionally be seen at the door of his counting room, "his brow with anxious thought impressed," and a kind of six per cent. expression of countenance, a phiz a good deal like a sum in long division, wondering how much longer, by dint of discounting, drawing upon

agents, borrowing, &c. he might be able to keep alive the "vital spark of commercial flame," in his pocket. Now, all my troubles and property have gone together to the assigns, my "fancy spreads her boldest wing, and ranges unconfined." I lounge about the Arcade, kill time in the reading room, or take my stand, with other *dillitati*, on the bridge, to criticise dandies and admire the ladies, witness the passage of a *cañal* boat through the bridge or the catching of an eel from underneath it, inquire what steam boat goes at twelve o'clock, and what is the best of all, listen with the most utmost tranquility to the catalogue of failures for the day. I have plenty of time to take plenty of exercise, which has improved my appetite and spirits, and the entire vacation from all duties in the temple of Mammon, has given me leisure and opportunity to make observations on matters and things in general, and whether

"Musing in the silent grove
Or the busy haunts of men."

I am sure to find something to amuse me, which in my *busy* days was over-looked. People, who a few days ago, when I had money to lend, were profuse in their "salutations in the market place," now, like the priest and Levite, pass by me, with uplifted nose, internally thanking God that they "are not as this publican;" but I only say to myself, when I meet them, "take this physic, pomp." I recollect an Hibernian acquaintance of mine, whom I used to ridicule for his bulls and Iricisms, would often reply with "don't make fun of the Irish, you don't know how soon you may be an Irishman yourself;" in like manner, I can say "don't turn up your nose quite so high when you meet one who has been unfortunate in business, (vulgo, a bankrupt,) you do not know how soon you may be one yourself." If the present state of things last much longer, we shall have a most formidable majority in this town and vicinity; for it is a maxim that I believe is, by this time, pretty well established, that if a man cannot get money, he cannot pay his debts, and he must assign in self-defence, in order that his creditors may get some part of their just dues, without being choused out of them by a bank process, the most oppressive, absurd and unjust act ever sanctioned by any legislative body. Why a free, enlightened people should bear it so long and so tamely, is mysterious to me.

If there are "joys in madness that none but madmen know," there are pleasures in failing that none but bankrupts know; besides, we have scripture to comfort us—"Fret not thyself because of the ungodly;" that is, those who have money and will not lend it, except on such security as nobody can get. I could quote Solomon, about lending money on usury, (shaving notes,) but it would be casting pearls before swine.

Having thus endeavored, though hastily, to sketch some of the pleasures of failing, to pourtray the relief of mind and body that one feels when he has thrown the plague and botheration of his affairs upon a brace of assignees, without knowing or caring whether the "yoke is easy or the burden light"—to them, I conclude by recommending to all who have ventured into the Maelstrom of manufactories or the horse latitudes of trade, who, to use a favorite nautical simile, are "like a cat in hell" without claws, holding on and burning, "to fail and quit, leave the monopolizers of the circulating medium "alone with their glory," and engage in some business where bank notices "cease from troubling," and where bill books "are at rest."—*Providence Journal.*

JOSEPHUS—Whose "History of the Wars of the Jews," is too well known to need any description, was born in Jerusalem, in the year of Caius Cæsara. At sixteen, he began to enquire into the sentiments of the different sects among the Jews, the Pharisees, the Saducees, and Essenes. At twenty-six he went to Rome, to petition the Emperor in behalf of several priests of his acquaintance, whom Felix had sent bound to Rome. He ingratiated himself with the wife of Nero, by whose interests he succeeded in obtaining liberty for his friends, and from whom he also received many presents. He then returned to Judea, when he saw every thing tending to revolt under Jesusus Florus. In the beginning of the Jewish war, he commanded in Galilee. He was afterwards taken prisoner by Vespasian. He and forty more Jews had concealed themselves in a cavern, where they formed the desperate resolution of killing each other, rather than surrender themselves to the Romans. Josephus having been Governor of the place and therefore entitled to priority in point of rank they yielded to him the honor of becoming the first victim. He however contrived to divert their minds from this, by proposing to cast lots for the precedence; and after thirty-nine had ballotted and killed each other, and the one that survived, agreed not to lay violent hands upon themselves, nor imbrue their hands in each other's blood, but deliver themselves up to the Romans.

Upon this Josephus surrendered himself up to Nickanor, who conducted him to Vespasian. When brought into the presence of the latter, Josephus told him he had something to communicate to him which would probably strike him with surprise, and perhaps not obtain immediate credit. It was that he should become Emperor of Rome in less than three years. Aware that the General might think this a stratagem of Josephus to save his life, the latter told him he did not wish for his liberty: he

was content to be kept a close prisoner during that time; and should not his prediction be realized he was content then to be put to death. Vespasian yielded to his request, although at first, he placed no credit in what Josephus had said. He however, kept the latter with him as a prisoner while he himself continued in those parts; but when he heard he had been elected Emperor of Rome he gave him his liberty, and raised him to his confidence and favor.

Josephus continued with his son Titus who took command of the army after his father Vespasian had gone to Rome. He was present at the siege of Jerusalem, and was a spectator of the awful desolations of the city, temple and country, and soon after wrote his history of the Jewish Wars, and Jewish Antiquities. The whole was finished in the 56th year of his age, A. D. 93.

[From the Rochester Advertiser.]

HOW TO BE RICH.

The way to get credit is to be punctual. The way to preserve it, is not to use it much. Settle often. Have short accounts.

Trust no man upon appearances, they are deceptive—perhaps assumed for the purpose of obtaining credit. Beware of a gaudy exterior. Rogues usually dress well. The rich are plain men. Trust him, if any one, who carries little upon his back. Never trust him who flies into a passion on being dunned: make him pay quickly, if there be any virtue in the law.

Beware of him who is an office-seeker: men don't usually want office when they have anything to do. A man's affairs are rather low when he seeks office for support. Trust no stranger: your goods are better than doubtful charges. What is character worth, if you make it cheap by crediting all alike? Agree before hand with every man about to do a job; and if large, put it in writing: if either decline this, quit it, or be cheated. Though you want a job never so much, make all sure at the outset; and in a case at all doubtful, insist on a guarantee. Be not afraid to ask it—the best test of responsibility; for if offence be taken, you have escaped a loss. If he be in fact responsible, he will like you the better, for he thus knows that he is a dealing with a man who looks at the end of things, and may expect to be well served. If not, he will be provoked, and discharge you instantly. Thus you have it in your power always to protect yourself in any doubtful case, by simply insisting upon security. "Once well begun, is twice done."

NO is a very useful word—be not afraid to use it. Many a man has pined in misery for years by not having courage to pronounce that little monosyllable. Work for a man that is punctual at less wages than for him who is not: you get the balance in certainty of payment. One dollar sure is better than two doubtful, and will avail more upon a shift. If you can't get full wages, take less—better so than be idle. Shun idleness as a disease. A shilling a day is better than nothing. The very fact of being at work will procure employ, by and by at a fair rate. Men avoid him who is all the time strolling about the streets—he is judged unfit for anything, and may die for want of employ.

If you can find nothing else to do, read and improve your mind, and fit yourself for better doing what you may have to do. Instruct your children—see that they have good schools: go to the school with them occasionally, & take a glance at the method in which it is conducted. Do you think they will ever respect you, or be worth having, if you neglect them in their youth, when the mind first takes its bent and inclinations? No man who has a family ever should say that he has nothing to do.

Job about your house, or in your garden. If you have no garden, hire a piece of ground and make one: till it as well as you can: at any rate, there raise your family vegetables. The poor man, as well as the rich, feels the benefit of a garden. If he can't get work every day abroad, he may have it there. Besides, you may often find an odd hour or a half hour, during regular employ, when you can labor in it profitably: and you may in such case, rise an hour earlier in the morning, and hoe your garden, and thus almost subist your family, instead of taking a part of your day's wages for marketing. The market is a canker that will, by degrees, eat you out, while you are eating upon it.

A good garden, with a little salted provisions, will support your household a whole summer; you need little or no fresh meat during that season—better without it. Buy a few bushels of wheat, and get it ground at the custom mills—much cheaper than to purchase flour by the barrel, and more wholesome by not being run too fine, and there is a great saving. You may have a cow grazing upon the common in the proper season, and hay costs but a trifle—see to all this.

Doctor Franklin once lived well upon about fifty dollars a year, including all expenses. One may, in this country, carry himself well through with less money. If you have a roof a little out your wood will cost nothing but the trouble of picking it up, and the thanks of the owner for taking it away. Many a laborer has, from the balance of his earnings, above the support of a large family, become the proprietor of a decent house & piece of land, in the course of five years, and been all the time free from debt.

Stroll not about begging patronage.—What is patronage?

Nothing, after your ability is known.—Then, if you are fit for employ, you will

have it—if not, a better man should. You must stand competition; this is the life of business; get work by superior skill, punctuality and attention. Men know their own interest and will follow it in spite of friendship. Give me the skill, and you may have all the patrons. They'll stick to you as long as you serve them best—no longer. If too many are in the business, let the balance clear out; and they will soon do so, if the public do not falsely cherish them with fair words of patronage, which mean nothing—but "every man for himself."

Recollect, the main point is employ, and not fair words. One man giving a job is worth forty promising it. Promises are the ruin of many, and usually impart nothing but a vitality to hope. Many a man promises from mere good nature, and will wantonly promise the same thing to a hundred in a day—and disappoint ninety-nine. I say, once more, emphatically, trust not to promises, until men become a little more honest; and thus, by doubting their veracity, put them upon their good behaviour. And doubt every man who has not strictly complied with all his engagements. If he has disappointed others, may he not disappoint you? What reason have you to think otherwise? In fine, never think you have money at command until it be actually in your hand; and therefore take care how you promise it. Neglect of such prudential hindrances men from becoming rich, and produces HARD TIMES.

THE NATIONAL READER.

FOR sale by P. SHELDON, THE NATIONAL READER, and THE INTRODUCTION TO THE NATIONAL READER, by JOHN PIERPONT; two recent School Books of the highest character, calculated to fill the same place in the schools of the U. S. which the English Reader and Introduction hold in the Schools of Great Britain.

Also,—The National Spelling Book, by EMERSON. Introduction to do. for Primary Schools.

** NATIONAL READER. At a meeting of the School Committee of the City of Boston, held at the Mayor and Aldermen's Room, July 2d, 1829.—Voted, That "Pierpont's National Reader" be introduced into the public grammar schools of this city, in lieu of "Murphy's English Reader," after the visitation of the Schools in August.

Attest, T. W. PHILLIPS,
Secretary of the School Committee.
opgw.

A statement of the Manufacturers Insurance Company's stock on the morning of the 16th day of August, 1829, so far as required by the law of Maine, relating to Agencies of Fire Insurance.

CAPITAL STOCK
THREE HUNDRED THOUSAND DOL.

INVESTED AS FOLLOWS, VIZ.

In City Bank Stock Seven hundred and sixty-four Shares,	76,400 00
Atlantic Bank four hundred Shares, 40,000 00	
Manufacturers & Mechanics Bank Two hundred & thirty-one Shares, 11,550 00	
North Bank one hundred Shares, 10,000 00	
Commonwealth Bank, fifty-three Shares, 5,300 00	
Real estate on State Street, Boston, 31,625 00	
Loans on Stocks, 23,290 00	
Loans on Mortgages, 96,513 80	
Cash on hand, 5,321 20	
	300,000 00

In addition to the foregoing statement the Company have a considerable surplus fund which is securely invested and owe no borrowed money.

C. W. CARTWRIGHT, President.
SAMUEL HUNT, Secretary.

SUFFOLK, SS. BOSTON, AUGUST 28, 1829.

Personally appeared before me Charles W. Cartwright, President, and Samuel Hunt, Secretary of the Manufacturers Insurance Company of Boston, and made oath to the truth of the foregoing statement by them signed.

JESSE PUTNAM, Justice of the Peace.

The subscriber gives public notice that he has deposited in the office of the Register of Deeds for the County of Kennebec, the original statement, of which the above is a true copy, where a copy of the act incorporating the Manufacturers Insurance Company, and all the documents required by the law of this State will be found.

E. F. DEANE, Agent of the Manufacturers Insurance Company of Boston.

Gardiner, Sept. 22, 1829.

NEW BOOKS.

JUST received by P. SHELDON, at the Gardiner Bookstore, Grinshaw's Life of Bonaparte and History of France.

Lectures on Botany, by Mrs. Lincoln. Holcroft's Tales of Humour and Romance. Goodrich's Ecclesiastical History. Travels in the U. States, by Capt. Basil Hall.

Religion at Home. Tales of Fashion. Irving's Life of Columbus, abridged.

PUBLIC SALE.

KENNEBEC ss.—

TAKEN by Execution, and will be sold at public vendue at Thomas Stevens' Hotel in Gardiner, on Saturday the thirty-first day of October next, at 10 o'clock, A. M. all the right in equity which John Y. Gould, of Pittston, in said county, has of redeeming the following described real Estate situated in Pittston aforesaid, viz. A parcel of land, bounded west by the public river road leading to Wiscasset—south by land in possession and occupation of David Moore north by land in possession of Jacob Bailey, containing about thirty acres, and now in possession of said John Y. Gould.

JESSE JEWETT, Dep. Sheriff.

October 1, 1829.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1828.